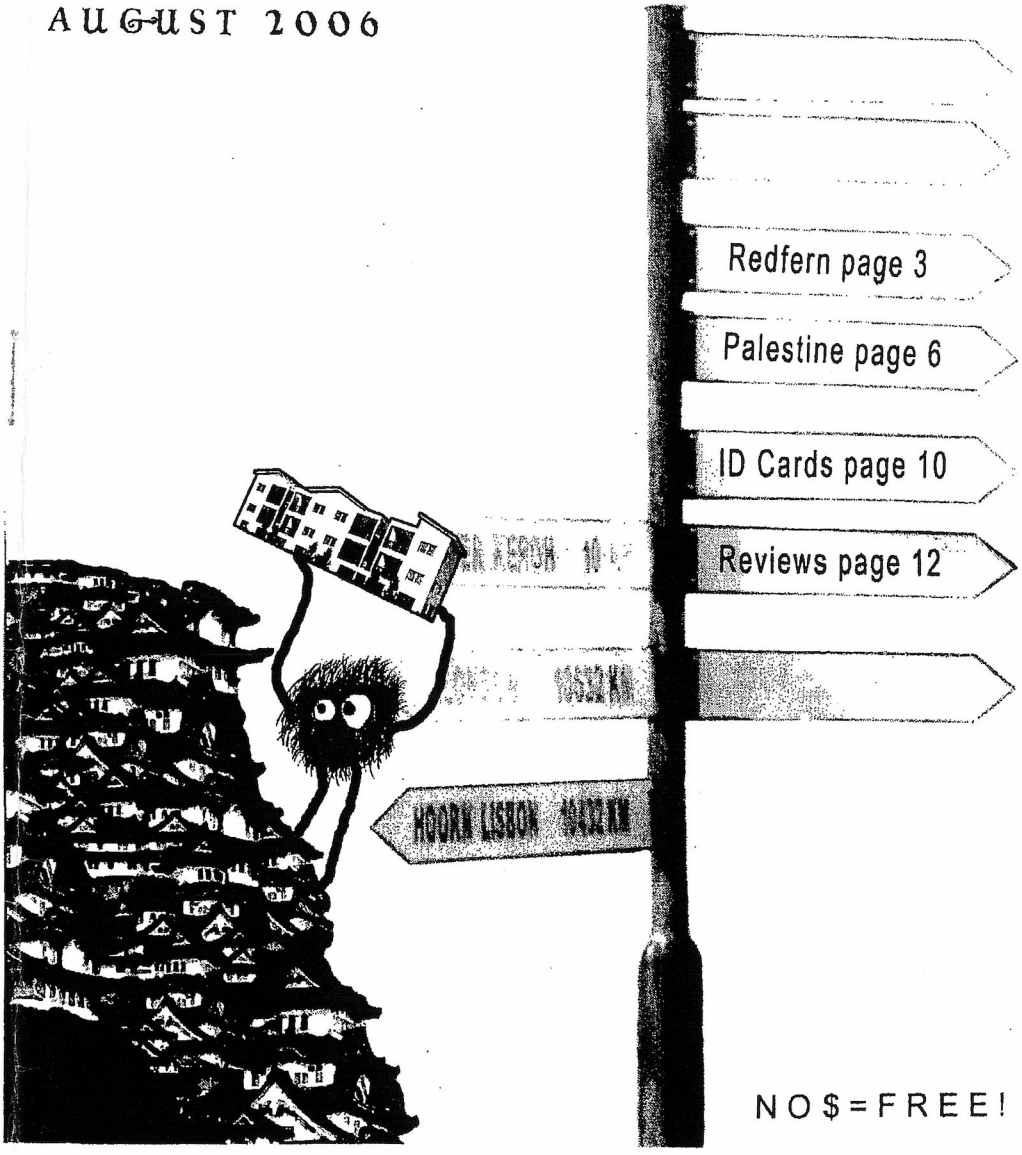
MUTINY

A PAPER OF ANARCHISTIC IDEAS & ACTIONS

NUMBER 5
AUGUST 2006



Mutiny Zine issue five. August 2006.

Thank you to contributors.

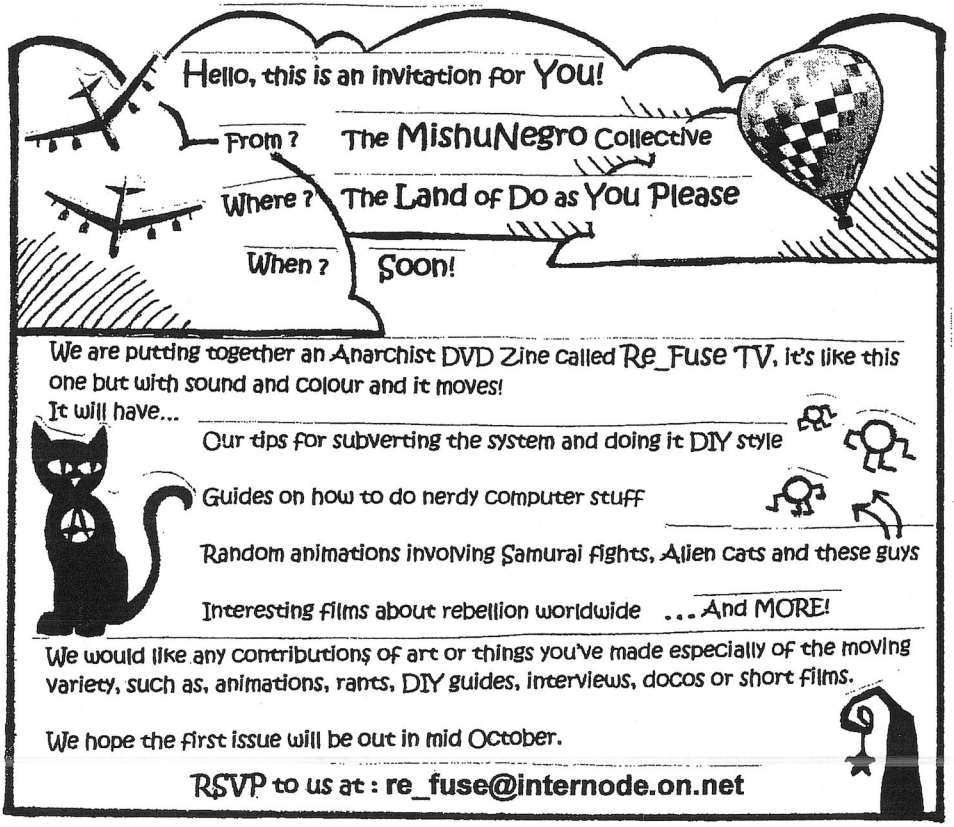
(The mutiny collective does not necessarily agree with all the opinions of the writers. Writers do not necessarily agree with all the opinions of the mutiny collective. The mutiny collective does not necessarily agree with all the opinions of the mutiny collective.)

If you want more copies & / or can distribute the zine we can send you more. Just email/write us. We also love letters of suggestions, comments, criticism, etc about the zine. Send these as well as any articles, pictures, gifts, comics, etc to:

mutineers@graffiti.net
c/- PO Box 4, Enmore, NSW, 2042, Australia

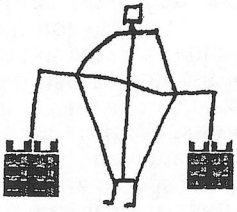
Next issue out in September. It's our six month issue. To celebrate we'll probably have a launch. We'll try to get word out but if you contact us we'll definitely pass on the details.

Love from editors. For this month: Graff Cat, Angry Nerd, Dumpstered Twin, Vikram, Princess Mob and Marshall Cinque.


Hello, this is an invitation for YOU!
From ? The MishuNegro Collective
Where ? The Land of Do as You Please
When ? Soon!
We are putting together an Anarchist DVD Zine called Re_Fuse TV, it's like this one but with sound and colour and it moves!
It will have...
Our tips for subverting the system and doing it DIY style
Guides on how to do nerdy computer stuff
Random animations involving Samurai fights, Alien cats and these guys
Interesting films about rebellion worldwide ...And MORE!
We would like any contributions of art or things you've made especially of the moving variety, such as, animations, rants, DIY guides, interviews, docos or short films.
We hope the first issue will be out in mid October.
RSVP to us at : re_fuse@internode.on.net

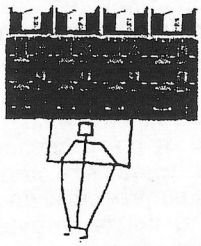
REDFERN REDEVELOPMENT

Princess Mob tries to understand it*



What is the Redfern Waterloo Authority?

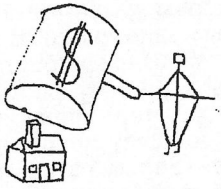
The Redfern Waterloo Authority (RWA) is a committee formed by the State Government just after the Redfern riots. It's a committee under the control of Frank Sartor, who is the minister for Redfern-Waterloo. The RWA has the power to override existing planning laws, such as heritage protection, and board members can be fined up to $11 000 if they breach the confidentiality of the board. Consultation has been tokenistic and rushed – probably because the RWA knows that its overall plan is in opposition to the interests of Redfern / Waterloo residents.



The stated aim of the RWA is to redevelop the Redfern Waterloo area in line with the 2005 State Government Metropolitan Strategy, which wants to see a "global economic corridor" stretching from the airport through Redfern to the CBD and on to Chatswood and Macquarie Park. The many poor residents of Redfern and Waterloo are right in the middle of this plan. Turning the area into an extension of the CBD will force the dispossession and dispersal of existing communities.

A New CBD

The RWA plans would turn the area around Redfern station into a bigger business district than Chatswood. They are proposing to build five 18 story office towers. There are already few parks and public spaces and more would be lost to the business and financial interests of the commercial sector. Even aside from the very important issue of affordable housing, their vision for the district is not a livable city. Many statements to the RWA point out that there are already high office vacancy rates within the city – that, there is already more office space in the city than is needed.



The Block

The RWA has power over eight sites the State Government has declared are 'strategic'. These include the former Redfern Public School, the Rachel Forster Hospital, the old police station and courthouse and, most controversially, The Block.

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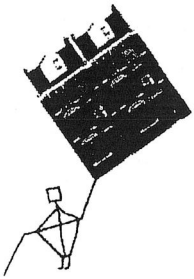
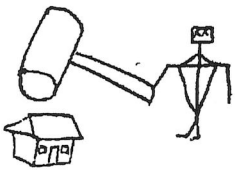
*I am a non-indigenous resident of Darlington. This article uses information from a number of documents released by the RWA and responses and submissions to the RWA from a number of local groups. I am very grateful for the information and perspectives provided by these groups, but all opinions expressed are my own.



The Block is the center of Aboriginal Redfern and a key site of urban land rights. The land was won by Aboriginal activists in the 1970s and is owned and managed by the Aboriginal Housing Corporation (AHC). As the Aboriginal Community Justice Group said in a statement to the RWA, "as run down as it is, the sense of community is still strongest in the Block, or what's left of it."

The AHC has devised their own redevelopment plan for The Block, called the Pemulwuy Project, after an early warrior against invasion. It involves building 62 houses along with a range of commercial, cultural and educational centers.

The RWA quietly used a stroke of bureaucracy to make this plan impossible. While the RWA plan proposes 2000 new dwellings, and increases the number of houses that can be built on every other site, its zoning halves the number of homes that can be built on The Block. The Built Environment plan released by the RWA only allows 30 houses on the block, but increases the potential commercial construction. Some critics suggest that the RWA is trying to increase the commercial value of the land while making it worthless for the AHCs needs- that is, providing housing – so that they will be virtually forced to sell their land, leaving the business corridor untroubled by stubborn blockages. There is also fear that Sartor could use his power under the Land Acquisitions Act to simply force a buy-out of The Block.

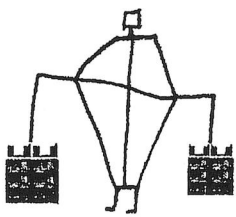


The RWA is attempting to override the wishes of a private landholder simply because they are Aboriginal. They are trying to justify it using the old language of paternalism, recently revitalized by Federal politicians such as Tony Abbott.

The AHC claims that Sartor told them in 2005 that he didn't want any Black housing on The Block. Sartor denies saying any such thing. But he doesn't have to: his actions make it clear.

Public Housing

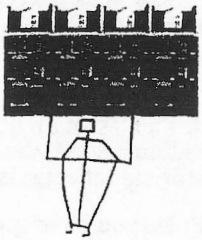
The RWA hasn't released any information yet about the future of the large amounts of public housing in the area. There is concern that public housing might be moved out of the area because it doesn't fit with the RWAs vision of a cleaned-up suburb, or that the redeveloped Redfern Waterloo will not provide spaces and services needed by disadvantaged tenants



School, hospital, courthouse

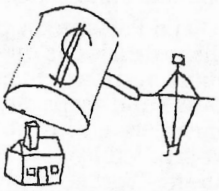
Many government services in the area have been closed. The RWA wants to sell the land, which means that they will be unlikely to return, despite current local needs and plans to increase the population. State government land is being sold because the RWA is meant to be self-funding – and the only way it can finance other planned developments is by acting as a real estate agent for state-owned land.

Rachel Forster Hospital was closed in 1995. It would be ideal as a site for any of a number of much needed services such as aged care, mental health services or drug and alcohol rehabilitation. Instead it has been rezoned as residential, and will most likely be sold and turned into apartments. The hospital was partly paid for by local fundraising efforts such as 'buy a brick' projects; its highly unlikely that people who bought bricks to build the hospital will be able to afford to live in the apartments.



While a Courthouse may not immediately look like a local service, given the racist over-policing of the area, not having a courthouse makes things even worse. Having to travel to the Downing Centre in the city makes going to court even more difficult and alienating. It makes it harder for people who need legal support, for families of defendants and for women seeking domestic violence orders.

It was recently announced that the former Redfern Public School will be sold to the Indigenous Land Corporation, a Federal Government statutory authority, to develop a $25 million National Aboriginal Youth Development Centre, in partnership with organisations including the Christian charity Exodus.

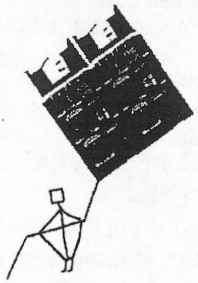


'Jobs and opportunity'

The RWA claims that its plans will create 18 000 jobs, and that "the area provides a unique opportunity to achieve the highly sought after opportunity to live and work in ones community." However, most of the jobs announced- such as biotechnology, information technology and television work at the Australian Technology Park- simply will not go to people currently living in the area. They are likely to go to commuters, or to new residents more able to afford rising housing costs.

The Employment and Enterprise Plan suggests one growth industry that makes their vision of the new Redfern clear. "Many new residents moving into the area," they write, "are expected to be working people who may be time poor and therefore potentially attracted to the benefits of engaging domestic support services."

"The Redfern Waterloo Authority sees wealth creation as the antidote to Welfare Dependency," says one of their papers. As the Inner City Regional Council for Social Development responds:



> In the experience of disadvantaged people, wealth creation tends to create more wealth for the wealthy. Not enough of the current wealth of NSW and Australia 'trickles down' to people living in Redfern and Waterloo, who get insufficient income support and services. The main people to get wealth from the RWA changes are developers, businesses and the state government.

If the RWA raises the level of wealth in the area, it will only do so by removing the poor.

a discussion about

Palestinian struggle

Huevo Podrido interviews Rihab Charida

This is an interview I conducted one afternoon in early August. Rihab Charida is a Palestinian activist who has long been involved in the Palestinian struggle for freedom against the Israeli state. The interview is a mixture of personal accounts and historical reflections on Palestine, Israel and related issues.

HP: Do you have specific examples of this oppression that is occurring in Palestine?

RC: Well, to explain it in a nutshell when Israel was created on 78% of Palestine. In order for Israel to be created 70% of the entire population was ethnically cleansed. Most now live in refugee camps outside of Palestine, including my cousins. They have been living in the same camps for 58 years. So people often say to me "Israel is a reality," and I reply that my cousins living in refugee camps are also a reality and I'm not going to accept that. It is what Israel represents. It is an oppressive, settler-colonial state which privileges one people over another.

The Palestinian people have been on the receiving end of this injustice. That the dispossession is one thing, but since 1967 Israel occupied the rest of Palestine (West Bank and Gaza Strip) and occupation means that every single day is an invasion by tanks and jeeps. It means that many young Palestinian men, and also women are incarcerated for no reason at all. It means that every aspect of your fucking life is controlled by 18yr old Russian soldiers with blonde hair and blue eyes and not from there. They control the lives of the indigenous people there. It's everything: going to school, going to work, visiting family, visiting your girlfriend, every single aspect of your life is controlled by these 18yr old Russian professional soldiers. That is what occupation means. That is the sort of oppression we are talking about.

HP: What sort of resistance is going on in Palestine at the moment. Often we do not hear about resistance in Australia, so can you elaborate?

RC: Anywhere in the world, whenever there is a resistance struggle there is many aspects of that resistance. What we here about more than ever in Palestine is suicide bombings. The reason we here about this is because Israel portrays itself as a "victim of Arab aggression." The only thing I can say to that is that the nature of the oppression characterises the nature of the resistance. I'm not going to apologise for suicide bombings because they are the result of a very brutal occupation. And there was 27 years of occupation before there was one suicide bombing, so I blame the occupation for the suicide bombings.

Beyond that the majority of the armed resistance takes the form of guerilla fighting. When I was in Palestine that was most of the armed resistance. It usually takes place when the Israeli army wants to invade a particular town or refugee camp. Generally, the young men of that town will arm themselves and try to prevent them for entering. There are other forms of resistance as well that are not necessarily about armed struggle.

HP: What do you think about non-violent forms of resistance?

RC: Non-violent resistance is a privilege. If I was to categorise my type of resistance it would be non-violent, but that is a privilege I can afford. I don't have an army boot my neck. When you are in a particular situation the means of resistance are dictated by your immediate environment and circumstances. It's not about picking and choosing. A lot of times you get forced to resist in a certain way. I'm not trying to privilege one

type of resistance over another, I just think that depending on your situation and how you can fight best determines what should dictate one's form of resistance. I don't have a moral position. I think that when necessary arms should be picked up and used against colonialism and any form of oppression.

HP: What have you experiences been when you have returned to Palestine?

RC: I have only been back once. My family's village was one that was destroyed completely when Israel was created, so most of the people from my village are in refugee camps in Lebanon. I have been to visit my peeps about nine times. But I went to Palestine in 2004 for the first time. It was difficult to be there, it was just difficult to see the reality of a foreign people living and enjoying what you are not allowed to. But it's also difficult to see the oppression people are facing on a day to day basis. It is really important for not just for Palestinians, but for others to go there as it is a microcosm of what is happening around the world. When you see it with your own eyes, feel it, touch it and smell it's something else. Nothing you read, watch or see can explain the situation. When you see it, it makes it very clear what Israel is about. It's a colonial project and it's good to see first-hand.

HP: Can you expand on that idea of Israel being a colonial project?

RC: To do that I have to go back to 1800s to explain. In the late 1800s Zionism was created - a Jewish nationalist movement. The most important objective of Zionism was to establish a Jewish nation-state. They were meeting with different European leaders to get an imperial sponsor, and the choices of where to establish it were Uganda, Argentina, Kenya and Palestine. Palestine would make things a lot easier as they could claim biblical roots and explain themselves a lot more. We are talking about an era when colonialism was very trendy and happening all over the world. They found a sponsor in Britain. Britain had mandate over Palestine at the time because Britain and France basically said to the Arabs of the area, if you help fight the Turks in WW1 then we will give you your independence from the Ottoman empire which has occupied for over 450 years. The Arabs were like "yes... we are sick of this occupation" so they fought with the British and lived up to their end of the deal, while the British did not. What the imperial powers did was divided the Arab world between themselves. So Palestine fell under British mandate and in 1917 to British promised the Zionists a homeland in Palestine. This is before the Holocaust which is often used as the premise for the creation of Israel.

(Graffiti on the Israeli apartheid wall)

It is a colonial project because it is essentially the replacing of one people, the indigenous people with another foreign people. The Zionist project was not about Jewish people living in Palestine, as Palestinians have never had a problem with that; it was about the establishment a state that privileges one people over another. So it was about power. Jewish people living there with no formalised power was of no interest to the Zionists. That's why it's colonial. What colonialism is about. It's not just about living on the land, but controlling it and the resources.

HP: What role does religion play in the struggle?

RC: Israel has always tried to portray the situation as

a conflict between Muslims and Jews, a three thousand year conflict. This takes away from the true nature of the conflict which is colonial, and the Palestinian struggle is thus an anti-colonial one. In recent years, say the last fifteen, the Palestinian movement has been Islamised in a big way. Israel has had a large role to play in the Islamisation of Palestinian resistance and struggle. Palestine used to be the most secular country, and had a very secular struggle. But today that has changed. One of the reasons is that Israel completely destroyed the Palestinian left in the early 1980s, and while it destroyed the left, it actually allowed Hamas to flourish. Hamas provide many social services. It builds schools, hospitals, etc, which in a way makes them more popular because they provide so many services for people, so people are inclined to support them. It's a result of the changes within the occupation, so religion does play a role but I still wouldn't call it a religious struggle at all. That would be playing into the hands of Israel. It's how they want it to look.

HP: It has often been stated that a "two state system" would be preferable. What are your thoughts on this?

RC: As a Palestinian, my opinion may differ a lot to that of other Palestinians in that I am not interested in statehood. I don't care if a Palestinian state never exists. I think the last thing this world needs is another state. I think the needs of Palestinians have to be met, such as justice. There can't be any solution without justice, and a two state system would not be just. Firstly, it would be about giving Palestinians a small part of the land, land that is not territorially contiguous. It would be like separate Bantustans, little areas where Palestinians could live and not have contact with each other. It would also fail to accommodate for Palestinian refugees right to return. So it would not be a just solution, but rather a token gesture that Israel is trying to solve these problems. And if the Palestinians reject it, they will be labelled as "rejectionists" by Israel who is "trying to solve the problem." In terms of a solution I don't think creating a separate state is going to solve that. I think that Palestinians were dispossessed and displaced, and should be able to return. And the basic rights of Palestinians should be met. It's about equality. Equality for all who want to live there. It's as simple as that.

HP: Do you therefore think that for any freedom to be gained by the Palestinians, that the Israel state must be destroyed?

RC: I think every state should be destroyed, but especially the Israeli one. It's a state built on ethnic cleansing, a Jewish supremacist state, it's a state that privileges one people over another. Most states do, they discriminate and whatever, and I recognise that. But Israel defines itself as a Jewish state with a Jewish majority. So in order for that majority to exist Palestinians who were originally from there can never return. It means that by its very own definition. So as long as the Israeli state is there these problems won't be solved, they will continue. At the heart of the Palestinian struggle and resistance is the right of return. Most of the resistance, even in the West Bank and Gaza, comes from refugee camps. They are mainly Palestinians who were dispossessed in 1948, as they come from villages in what is now known as Israel. So they went to Gaza and the West Bank were there are a lot of camps. So with most of the resistance comes out of the refugee camps and it will just continue until their basic rights are met.

HP: What do you think it will take to end the Israeli occupation?

RC: I have no doubt it will end. The Zionists had no idea who they were fucking with when they chose Palestine. They didn't have much contact with Palestinians in the early 1800s and didn't know what kind of people we are. Resistance runs through our blood. We are not going to sit down and accept this occupation ever. I was born is Australia and its been 58 years since the initial dispossession and it's still plays a very big part for me. I will never give up the struggle. I probably won't have kids but if I did

I can guarantee you that they would be carrying on the struggle. And we are not going to ever, ever, ever stop resisting until it does end. That is what I'm sure about.

Secondly, power cannot last forever. We have seen that before and we will see it again. They can only bomb the fuck out of Palestine and Lebanon for so long. But every single time they do bomb, every single time they do invade and steal more land, and kill more people, the more they do that the stronger our feelings of resistance get. One guy once said to me "Israel has so much power militarily, politically, economically, etc, and we don't in comparison but we do not fear Israel. They actually fear us. And that makes us stronger in a very big way.

Look at the soldiers coming into South Lebanon with all this bullshit hanging off them, tanks, planes, whatever, and they are scared shitless. And these Hezbollah guys are fucking going there to die with pleasure. That's a big difference. And that makes us stronger. In the end that strength will prevail. They can only go so far with their tanks, but they don't have the artillery we have got which is internal. Eventually they're going to get totally screwed. I just hope I'm alive to see in happen. That's all.

HP: At the rally last week we saw 20,000 people marching on the street against what has been reported as "recent Israeli aggression against Hezbollah." You helped organise this rally, how do you think it went?

RC: I think it was good that there were 20,000 people there, it needed to be strong. I think the large numbers is just a reflection of the number of people who are angry about what is going on in Lebanon. It's relentless. The Israeli attacks have been relentless, disproportionate, unjustifiable, and people are just angry and sick of it which is why people came out in such numbers.

To top it all off the media in Australia has bought the Israeli line that "this is all happening because Hezbollah abducted two Israeli soldiers." Firstly, there has been no mention that the two Israeli officers were actually in Shabaa Farms - an area in Lebanese territory. Hezbollah has stated very clearly that its main purpose is to resist Israeli occupation and Israel still occupies territory in the South of Lebanon. So, they abducted two Israeli soldiers from Lebanese territory and Israel has continued to violate Lebanese airspace, steal water from Lebanon, and still occupy not only Lebanese territory but also Lebanese affairs. It's very obvious for quite a few people now that Israel's attack was too planned to say this was simple about the abduction. Within the first two hours the airport was bombed, it seemed a very planned and deliberate attack. They wanted to go back into Lebanon and destabilise the area and remind people in the area that anything less than submission will not be accepted. That any form of resistance will be met with bombardment and repression. And that's what is happening now.

ID Card Apocalypse

By Melbourne correspondents
Red and Black

"It compelled everyone--small and great alike, rich and poor, slave and citizen--to be branded on the right hand or on the forehead, and made it illegal for anyone to buy or sell anything unless he had been branded with the name of the beast or with the number of its name. There is need for shrewdness here: anyone clever may interpret the number of the beast: it is the number of a human being, the number 666."
Revelation 13:16-18

That's right! The Government's so-called Access Card is not about draconian surveillance and border policing; actually it's yet another sign of the impending Apocalypse. That's the obvious explanation. Of course, other people have spent hours concocting more elaborate conspiracy theories around the implementation of national identity card schemes.

The Access Card, which is a national identity card scheme by any other name, is not an idea unique to the Howard Government. Similar schemes have been proposed (and implemented) globally, while the clearly visionary Australian Labor Party attempted to introduce an 'Australia Card' in the mid-1980s.

In the recent Federal Budget, Costello earmarked $1 billion for the development and implementation of a 'smart' identification card that by 2010 will be required to access all health and welfare benefits. The Access Card will replace seventeen federal identification cards and will include a biometric photograph and a chip, which may be used to store personal data.

While the government claims that the card will not be compulsory and is not a national identification card, it will be required to access Medicare and social security benefits. Effectively, almost everyone will be forced to carry the card.

The Government has nominated benefits – simplified access to Government services and big-time savings by cracking down on Centrelink identity fraud. Commentators, from privacy and welfare activists to electronic data collection experts, argue that the Access Card will not achieve any of these outcomes. If anything, the cost of the implementation of the system will far outweigh any savings yielded by a crackdown on identity fraud. In fact, it may render the system more vulnerable to attack, since all your identity information will be available on one card and in one all-powerful database.

Despite the Government's attempt to deny that this represents

a national identification scheme, the proposed technology has been used elsewhere for exactly that purpose. In Malaysia and Hong Kong smart cards contain criminal and driving records and passport details, as well as banking and credit card facilities. In the UK, the scheme that will be in place from 2008 will include a wide-ranging map of your entire life. That's not like having an ugly photo on your license, it's having a static gender identity and racialised physical description encoded into your plastic passport.

So given that critics don't think that the stated efficiency and anti-fraud objectives of the card are particularly convincing, why is the Howard government so excited about pushing through their widely unpopular scheme? Twenty years ago, while the federal ALP government unsuccessfully tried to introduce the Australia Card, Howard was an outspoken opponent, saying: "(the Australia Card legislation) involves establishing a level of intrusion of a draconian kind into the day to day activities of many people".

What has changed apart from Howard's political fortunes, that he can now argue that the opposition to an identification card is 'outdated'? It could just be the hot breath of the Apocalypse (now) on the back of our necks, or it could be part of a broader picture of erosion of civil liberties. In addition to the Access Card funding, the Budget contained a raft of other measures designed to limit civil rights and increase government surveillance, including increased ASIO operations and further government interference in welfare payments. This is a continuation of 'anti-terror' laws that criminalise political dissent and industrial relations laws that break the back of collective organising in the workplace. This is a government that will use the rhetoric of private endeavour when it suits them whilst sacrificing the last vestiges of citizens' privacy on the altar of the 'war on terror'.

The last line of argument for a national identity card scheme is the suggestion that a good citizen has nothing to hide. Of course, the idea that 'rights' only accrue to those citizens who are compliant and uncritical of the national government is a completely totalitarian idea, but it is worth asking, who are the 'bad citizens' who should be subjected to intrusive levels of government surveillance? A cursory glance at the people for whom an identity card does pose a significant problem assembles the periphery of people who exist between national borders and outside of normative conceptions – the diseased, refugees, gender queers and those who have a history of political activity. Arguably, a national identity card embodies the intersection of moral and social exclusion with border policing. Isn't it great when right-wingers draw the links for us?

Identifying those people who will carry the so-called Access Card, primarily those who access welfare payments, also draws out the fact that the poor and dispossessed remain the major threat to the system we live under. If the right-wingers get it, why can't we? Time to fight back.

For those who want more-

www.civilrightsdefence.org
Victorian Civil Rights Defence Network- campaigning against the implementation of Federal and State terror laws

www.queeruption.org.uk/id
Queeruption Defy Network- campaigning against the British ID card scheme

www.privacy.org.au/Campaigns/ID_cards/HSAC.html
Australian Privacy Foundation- anti ID card campaign page

REVIEWS

(action)
Attempted presentation by Lockheed Martin, (world's largest arms manufacturer)

July 18th: Word had spread quickly that people from Lockheed Martin were coming to UTS to lobby the university to sign a forty year contract in partnership with the defense force.
Previously they had only gone to the less rich universities to offer billions of dollars of research money in return for bomber development and some sickening ideological prestige. Four years ago a spokesperson from the defense force vowed never to come back to UTS, after they had been met with lots of angry people every time they tried to come on campus.
Today's action was successful because the dreadful people in suits with their laptops that boasted of "enhanced lethality" and the woman who we dubbed the "face of Lockheed Martin" had to call off the meeting. This was because people invaded the lecture theatre it was supposed to be in, and another group split off to link arms and blockade where the Lockheed Martin reps had fled to.
Only around thirty people were needed to make it impossible for the meeting to happen. The action was sweet! We knew the meeting was called off when some savvy people followed the researchers back to their desks and outside the building. There was no crescendo of apparent success or a violent ejection; life just sort of went on and everyone went home, hopefully never to see any weapons manufacturers again. And the Lockheed Martin reps that day were left with nothing but their dicks in their hand and a laptop with more battery than either of them expected. Hurrah!

(Jonah)

(action)
Rally against the Bombing of Lebanon, July 22

There were a lot of people and there was a lot of anger. There were signs printed with graphic colour pictures of death and destruction in Lebanon, and bits of cardboard with handwritten messages. Like: "I have 43 cousins in Lebanon and I am worried."
The rally was a act of defiance. The night before, the police had given a press conference threatening terrible consequences if the protest was less than perfectly behaved. Given the level of policing, surveillance and scrutiny faced by Lebanese and Muslim Sydneysiders, that 20 000 people came out, and that the rally didn't change its plans to march to the US consulate, was a show of strength.
But, from the warnings given on stage not to burn any flags, and to cooperate with the police, it's clear that rally organizers were scared- scared of what the police might do, and, perhaps, afraid of what the crowd might do.
A friend said: there are more Australian flags here than at any rally since Cronulla. The flags did make a political argument, seeing as so much of what passed for public debate about the war was about the issue of dual citizenship. Add that to the general need for margnialised migrant communities to assert their "Australianness" in order to claim a public voice, or even to claim safety, and the display of flags made sense in a conservative climate. It would have been better if more of them were on fire.

(Princess Mob)

(author)
Java of the atomic bombs: Homage to Boris Vian

In 1946 a young French writer Boris Vian published two famous books, a modernist novel called "Foam of days," under his own name, and "I shall spit on your graves," a "hard boiled" sex thriller he claimed was translated from "American." Dense, exquisite wordplay, and thick layers of absurdity and irony make his prose hard to translate but absolutely thrilling.

He's more than a classic of French literature. Vian played the trumpet, invented things, worked as a bureaucrat, threw wild parties, wrote sleevenotes, edited jazz magazines, produced records, cabaret sketches and film work, translated books and even penned an opera libretto. He also contributed to long-running anarchist publication Monde Libertaire. His libertarain views were founded on the dislike of any authority, especially that of the organised religion and the army.

Vian started writing songs first for his own amusement, then for other performers - including Juliette Greco and Yves Montand. He only recorded a fraction of his hundreds of songs. A couple of Vian's first recorded songs were released on split 78s that Henri Salvador did with Monaco anarchist Leo Ferre. Some of Vian's songs were used in a play dedicated to the story of the anarchist Bonnot gang.

"The deserter," a song that Vian wrote and which his friend Marcel Mouloudji sang in 1954 (Vian did his own version of the track the following year), caused an outrage and was officially banned: the lyrics advocated desertion from the army and taking up arms against the police. France at the time was fighting an unpopular war in Indochina (and trouble was brewing up in Mouloudji's native Algeria). It has become something of a hymn for the pacifist movement, and is translated into dozens of languages. Defending himself, Vian sarcastically claimed: "My song is no antimilitarist song at all, but, I admit, it is violently pro-civilian." Another song, tango-tinged "The merry butchers," compares army with an abattoir - as both want more bloodshed. Vian noted: "War is a social phenomenon of capital interest because all those who engage in it may earn a pure and complete objectification and thus reach the corpse state... but war does not provide a solution because often one is not killed."

In June 1959 Vian, aged 39, died at a cinema in Paris at the preview of the film version of"I shall spit on your graves"; his last words were "Are these people supposed to be Americans? My arse!"

For more about Vian, see http://www.jura.org.au/vian

(Szarapow)

(Album)
Deltron 3030

I was born without a dancing gene. It just doesn't happen, moving my body around rhythmically seems embarrassing, archaic and like some kind of weird ritual/spectacle. Don't get me wrong, other people seem to enjoy it, that's fine; it's just not for me, unless Deltron 3030 is on. Del the Funky Homosapien and Dan the Automator make me go places I've never gone before, and I probably look like an idiot, but I don't care. This is good.

This is a concept album set in the year 3030, our protagonist goes on adventures throughout the galaxy, finding criticism of the state, the president (or ruler), capitalism, jails, war etc. The critiques are absolutely relevant to today - "Human rights come in a hundredth place, mass production has always been number one". Stories of people living in sewers, dreaming of a super virus bringing down the state and space stations, winning intergalactic rap battles all bring a dystopia to life, but there is always this uncanny feeling that the future they speak of is not that far away. If the unifying experience of workers today is precarity, then what rhymes speak louder than:

"I'm calling in sick today
Big mistake
This resulted in a final pay check...
Replaced by my successor cause I missed my place
...Now I'm free-lance with more risk to take"

Mad rapping, awesome 80's inspired beats, splendid and motivating politics; we love it and love annoying our housemates playing and singing it over and over...

"They failed to unify us, so fuck it, total anarchy and can nobody stop us"

(Angry Nerd)

(Song)
'I am an anarchist'
Blacken the Skies

This is probably my favourite song on Blacken the Skies (BTS) self-titled 2003 debut album. It is in the crust division of the hardcore tradition of D.I.Y Punk. The tirades of the group cover such topics as: the rat race, yuppies, being an anarchist, standards of physical beauty, gloom, cruelty, decivilisation, riding huffies, police brutality, and gloom. All songs are in the Key of D, utilising turning, dark, bland guitars, relentless drums, broken up with slower, quiet sections with bagpipe –like feedback drones. The lyrics read somewhat like poems and only some parts are repeated, like choruses but there without any real structure. Male and female vocalists take turns singing sloppy growls and screaming sentences which are languorous, slow and sexy even while barely keeping up with the fast beat. Stef shows a sweeter side to her voice in this song's quiet section, singing a haunting melody that still manages to be unintelligible, in counterpoint to a medieval harmony.

For the BTS collective, being an anarchist is clearly a more complex issue than wanting to destroy passers-by (or, as I first heard heard it 'pot supply') as they exhort us to live for today, be mindful of mortality and other things which range from making dreams a priority to anti-religious sentiments and vandalism (of the anti-religious kind.)

The whole style of music here has a refreshing taste. It is amateur enough to make one inspired without being intimidated, to pick up some equipment and pen and friendly musicians. It reminds me of the revolution, of the sun rising on grungy squats and warehouses inhabited by those spiritual individuals dedicated to affecting enduring change, however small in the world, and it does not emphasise the commonplace cruelty that can fill I and I with disbelieving indignation. The group want to see "a world where creatures roam free and play and erosion is rotting our cities away just as the weeds grow through the cracks in the concrete."

(Ted Frost)

(Tv show)
City of Men,
10pm Monday, SBS

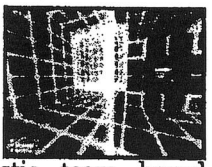
City of Men, from the makers of the acclaimed movie City of God, continues to tell stories from the favela, the slums of Brazil, as it follows the lives of two mischievous pubescent boys: Acerola (Douglas Silva) and Laranjinha (Darlan Cunha). Sometimes confronting, it goes beyond voyeurism because of the sense that the characters are real people, imperfect and likeable. Their struggle for survival is everyday, with humour, mischief and friendship alongside gunshots and fear.

There's a certain beauty in the daily lives of those who have nothing to give except their friendship and loyalty (capitalism will tell you otherwise). It is tragic that the human experiences that inform the drama expresses young lives cut short, however, you never get the sense that you're watching Acerola and Laranjinha head to a dead-end street; indeed, their lives are filled with as much hope as there are lanes in the labyrinthine favela they live in.

The show continues to draw parallels between what the boys learn about the outside world and what they know about their society in the favela. So, their history lesson at school about the wars fought by the European imperial powers is cut with the territorial struggles fought by gangs from two sides of the favela. If the show suggests that the gang functions like a government, the comparisons go both ways: it also suggests that power and politics outside the favela isn't much different to the gang.

(Princess Mob and Dumpstered Twin)

(computer game)
Dystopia

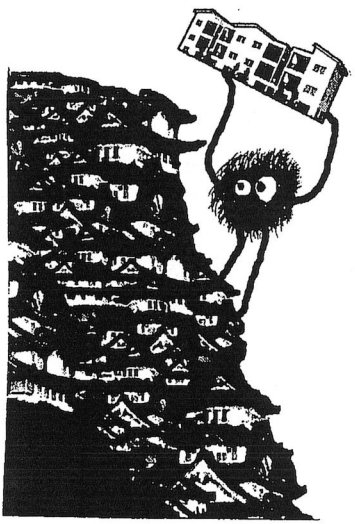


Dystopia is a futuristic team based multiplayer cyberpunk action game. The scenario of each level is that a gang of punks attack corporate infrastructure like energy generators or databases. These are defended by (evil) corporate mercenary stooges. Each team has three classes (light/medium/heavy) with their own advantages and disadvantages. The heavy class is slow and has lots of armour and firepower, the light class is fast and can have augmentations like stealth suit- I should mention, aside from choosing a team and a class, the player also chooses their cybernetic augmentations- things like Sound Suppressors or Thermal Vision. The most important being the Cyber Deck which allows players to hack into cyberspace, an essential factor in achieving objectives because the punk attack (and mercenary defence) needs to be fought in parallel in the real world and in cyberspace. The cyberspace objectives include hacking doors and turrets as well as lowering shields.

The game is highly militaristic (kill and destroy vs kill and defend) and the punks vs corporate theme is mainly played out aesthetically. The punks emerge from their ships or sewers with sewn mouths, tattoos and ponytails. The corporate soldiers are faceless machines.

The gameplay is not quite as smooth or involving as it could be, I think this is because the game is a pre-release demo at the moment. Ultimately it's an action game with an interesting cyber-punk veil and Neuromancer-like cyberspace elements. Militaristic and male-centric it may be, still I enjoy smashing the corporate database!

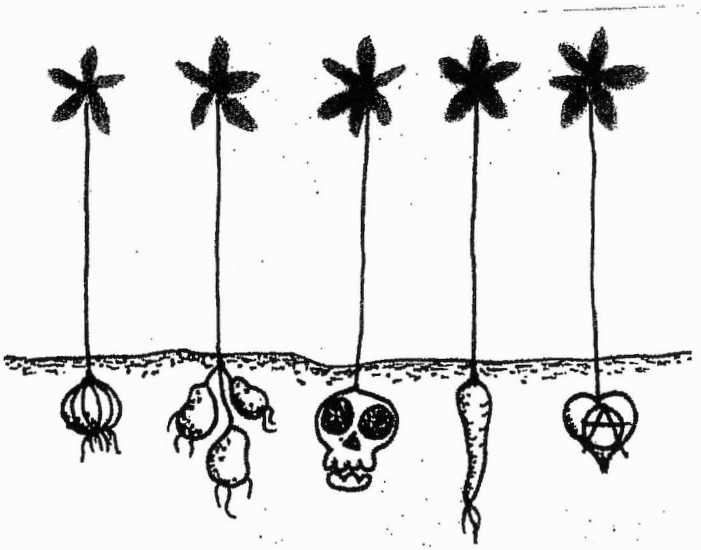
(Angry Nerd)



BRIEF NEWS

Spain

Hundreds of shipyard workers in the Basque cities of Gijon and Sestao blocked roads with burning barricades in protests against the privatization of their workplaces. The protests occurred in the last weeks of July. In Sestao, the workers took to the streets on the 21st of July after being informed of the sale that morning in a meeting with trade unions. The sale of the shipyards will cost thousands of employees their jobs. The protests in Gijon and Sestao followed on from similar actions against privatization by shipyard workers in Seville that had occurred in June.



This month we take a ride down the Block and see what the current situation is with the Redfern Redevelopment. From one stolen land to another, we take to the streets, armed with an analysis of the Palestine/Lebanon/Israel conflict. Along the way, the government will send out the goon-squad and try to introduce (totalitarian) social control through Identity Cards.

Mutiny was started as a group interested in exploring different ways to oppose the war at home and abroad. It was formed by people who didn't see the war on Iraq as an aberration in a system that is otherwise good. Instead we see it as part of global systems of capitalist exploitation that also affect the lives of people all over the world: systems that also affect our own lives.

While we think action is important we also want to explore different avenues of resistance. So now we are making a zine. We know that there are many radical ideas around, and we want people to write about their experiences and opinions.

Look out for our next issue next month.

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